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DEBRUNNER, ALBERT. *Friedrich Blass's Grammatik des neutestamentlichen Griechisch*. Vierte, völlig neugearbeitete Auflage. Göttingen: Vandenhoeck und Ruprecht, 1913. xvi+346 pages. M. 8.

The need of a revision of Blass's *Grammatik* has long been badly felt, as the third edition (1911) was a mere reprint of the second (1902), and this revision has now been carried out by Dr. Debrunner with extreme thoroughness. The first impression of a reader, indeed, on taking up the new edition is that an entirely new book has been produced, for its externals are completely altered, and the alteration will be welcomed enthusiastically, as the old "Blass" was a positive miracle of bad printing. A slightly larger page is now used, with much handsomer type (gothic instead of roman). The old interminable paragraphs, unbroken into shorter sections and containing little to catch the eye, have disappeared and in their place are short, crisp sections (496 against 82 of the old edition), with prominent headings, and with all subdivisions clearly accented through a liberal use of black type. In the body of these paragraphs only one or two passages in illustration of the principles discussed are given, additional illustrations now being placed in separate paragraphs and in finer print. Consequently rapid reference, a thing impossible in the older editions, is now made easy.

For the most part the text is based on that of the older edition, but the rewriting has been thorough, even where only minor stylistic matters are involved, but much has been gained in conciseness of expression. The major changes are rearrangements in order that are often extensive, and a considerable addition of further illustrative passages, but even yet there are not enough citations of the papyri. The only omission of any consequence is that of Blass's peculiar theory of prose-rhythm, while actual reversals of former positions are naturally very rare, although a few occur (e.g., § 331). Part I, of course, has undergone the greatest revision, thanks to the evidence of the papyri (which are here drawn on liberally), and has been thoroughly rearranged with little regard to the order of the old edition.

Unfortunately, the index of texts is still woefully incomplete, despite some enlargement, and there are still no indices to non-ecclesiastical passages or to the papyri. Nor is any table given to show the relation of the sections of the new editions to those of the old. This lack is very grave.

B. S. E.

MUNTZ, W. S. *Rome, St. Paul and the Early Church*. Milwaukee: The Young Churchman Co., 1913. xvi+227 pages. \$1.40.

A rather discursive and disjointed treatment of the influence of Roman law on the teaching and phraseology of Paul and on the development of the church. The author does not maintain that Paul was familiar with the "profoundest technicalities of Roman law" or that the "most careful examination of these references will unfold new truths." His purpose is to illuminate some obscure Pauline passages by examining them in the light of Roman law.

As the volume was printed in 1913, it occasions surprise to read the confession that Deissmann's *Light from the Ancient East*, which appeared in 1910, could be used only in a limited way. The discussion of $\deltaιαθήκη$ also indicates that a few studies of this problem have been overlooked. At times the reader is a little bewildered. The preface, for example, states that there is a difference between the gospel of Jesus and the teaching of Paul and regards the view of Jesus as inadequate. The Greeks are described as employing $\deltaιαθήκη$ for testamentary dispositions, and yet $\deltaιαθήκη$ in the

sense of will is found only in the New Testament. All of this information is furnished within the limits of a single page. It is amusing to find Ramsay twice upheld in the text only to be rejected in the footnotes (pp. 73, 165).

C. H. M.

RAMSAY, SIR W. M. *The Teaching of Paul in Terms of the Present Day.* New York: Hodder & Stoughton, 1913. xi+450 pages. 12s.

The Deems Lectures delivered in New York University, 1910. Illness delayed the revision and expansion of this series of studies on the great pioneer missionary. Deissmann's *Paulus*, published in the meantime, provoked special consideration. With much of the material of these lectures we have long been familiar. Previous books and monographs of the author are copiously cited. A casual count yielded some fifty references to over fifteen former productions. The files of the *Expositor* contain many of the sections of this volume, sometimes with little modification, e.g., Secs. I, IV, V, IX, XLVIII in *Expositor*, Eighth Series, Vol. II, L, LI, LIV in *Expositor*, Eighth Series, Vol. V.

Ramsay has been criticized for setting "his clear eye, his powers of picturesque description, and his great learning at the service of a method which seeks to extract from the sources more than is really in them." This last study is not free from this defect. In dealing with the question as to whether "to believe" signifies conversion, a negative verdict is rendered, because the word "astonished" of Acts 13:12 is found in Luke 4:32. And evidently the people of Capernaum did not become Christians! But we are not informed that the decisive word "to believe" of the Acts' passage is not found in the Gospel narrative. His theory enables him to deprive Paul of the few converts at Athens granted him by the author of Acts. On p. 352 there is another instance of this same frailty: "Two full years" does not necessarily imply twenty-four months."

An English indorsement of the American revisers is worth recording. "I shall generally cite the American Revision, which appears to me superior to the English Revision. Many years ago I was struck with the fact that, when I tested a number of the cases in which the American preference is indicated at the end of the English Revised Version, the American reading proved better than the English."

C. H. M.

HEADLAM, ARTHUR C. *St. Paul and Christianity.* New York: Longmans, Green & Co., 1913. xiv+214 pages. \$1.25 net.

A brief, conservative, well-articulated exposition of the Pauline theology in relation to its origin, its content, and its influence on the history of Christianity.

Some of the postulates of the author should be mentioned. The critical view of the Pauline literature and thought is rejected with practically no discussion. Thirteen epistles are accepted as genuine. Ephesians is regarded as representing "more than Romans the deepest thought of the apostle." Hellenic influences never penetrated beneath the surface of his thought. "St. Paul was at heart a Jew and Pharisee. His mind had been formed in the rabbinical schools, and Pharisaism had been developed on lines antagonistic to Hellenism and Hellenistic Judaism." Moreover, the differences between the two parties in the primitive church were not fundamental; on all principal issues Paul and the primitive apostles agreed. And the eschatological strain in Paul was only one of many.